



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

turn a teacher of the same truth. Such seems to be Mr. Crosby's position. His restatement of Tolstoy's writings carries its own conviction. So certain is he of the essential truth of Tolstoy's solution, of its integrity as a basis for the moral and social code, that he is at no pains to strengthen the authority of his oracle, but rather acknowledges his quite evident fallibility.

It is perhaps well to notice here that he interprets Tolstoy's teaching in no narrow or literal sense. The spirit of the man is larger than his learning, larger than his opinions. That is the dominant factor in his influence, that the sole criterion by which his words or his deeds should be judged. That it is which Mr. Crosby tests by the Christian spirit, the spirit which for nineteen centuries has been, and for centuries to come will doubtless be, the sole judge of all systems of thought and all men.

Here is disclosed a hopeful parallelism. To be sure, it is to Jesus Christ's teachings, as Tolstoy plainly declares, that he is solely indebted. But there is still a chance for arbitrary and unwarranted interpretation on his part. Such Mr. Crosby fails to find. The visions of humanity actuated in all its life by the spirit of love, which Tolstoy, the Russian peasant, saw, resemble strikingly the visions of the Galilean peasant as they are embodied in his precepts and example.

This little book, which is worthy of more than one careful reading, would not be complete without the sixth, its crowning chapter, on "The Christian Teaching in Practice." It is here that Mr. Crosby's own personality leaves its deepest impress upon the book.

Tolstoy's teaching, as well as that of his Master, the Christ, is worth nothing unless it can be put in practice. Inane visions are dangerous. They disturb the healthy normal life and delay the discovery of truth. These pages, with their carefully chosen quotations, their severe lack of comment, the inevitable inference to be drawn from them, furnish either an example and prophecy, or an arraignment of the principles of the entire book, of Tolstoy, and of those portions of the New Testament on which he founds his system; principles of which the church, that also professes them, sometime, and perhaps soon, will have to take account.

A brief chapter on "The Tolstoy of To-day" closes the book. We see again the love of the author for his hero softening the harsh outlines which crude contemporary opinion always gives to the most exalted and admirable characters, and we feel that he interprets Tolstoy as only that man can who has the same tenderly human and beneficent spirit. Certainly all who read the book, whether they agree with the opinions expressed or not, will agree with the closing sentiment: "Tolstoy is the protagonist to-day of the drama of the human soul. A stage which can put forward such a protagonist has no reason for despair."

THE PRINCIPLES OF THE FOUNDERS. By Edwin D. Mead. Boston: The Unitarian Association.

This booklet reproduces the fine oration pronounced by Mr. Mead on the Fourth of July last before the city government and people of Boston in Faneuil Hall. The address made a strong impression at the time, and we are glad that it has been put into form for general circulation. It has been many years since Boston heard so fresh, vigorous and timely a Fourth of July oration as

this. It is full of the spirit of Sumner's great address of 1845 on "The True Grandeur of Nations." It is a splendid defense of the principles of the fathers of the Republic against the recent encroachments of a spirit which strikes at the very foundations of our national character and mission. The booklet ought to be widely circulated and read. It sounds a strong note against the dangers of the dominant militarism, and declares the principles of peace to be synonymous in the present time with the principles of civilization and progress.

THE ONE WOMAN. A Story of Modern Utopia. By Thomas Dixon, Jr. New York: Doubleday, Page & Co. Cloth, 350 pages. Price, \$1.50.

This book is not only more dramatic and intense, but more perfect in conception and better written than Mr. Dixon's previous story, "The Leopard's Spots," which for many people was marred by its seeming Southern prejudice. "The One Woman" is certain also, because of its intense dramatic character and the fact that it deals with one of the liveliest questions of the day, to have even a wider reading than the former book.

This story is at the same time a love story — a double love story — and a severe arraignment of the teaching of some socialists on the subject of marriage. It is, in fact, an arraignment of the whole system of socialism, which Mr. Dixon apparently conceives to be inevitably a return to savagery, to the animalism and promiscuity of the herd. This does not seem to us to be a full and fair representation of socialism, which as held by many of its advocates, whatever its extravagances and excesses in others, is entirely consistent with monogamic marriage, is indeed based upon the monogamic family, with its self-sacrificing love and mutual service. No criticism of a system is quite fair that does not make full account of all its essential characteristics, instead of looking chiefly at perversions and travesties of it.

But the story's covert criticism of the teaching and conduct of some would-be socialist leaders is perfectly sound, and falls little short of dealing with actual history. One cannot read it and keep from his mind some sad stories of the past decade.

The story portrays in a most tragic manner — not too tragic possibly for some occurrences in real life — the dangers and disasters which always wait upon any trifling with marriage vows and any licensing of the sexual passions under whatever pretext of ideal freedom. On the other hand, it exhibits, in a considerably overdrawn picture, the beauty and nobleness of a faithful, undying, self-sacrificing love of a pure, if not altogether wise, woman for the man to whom she has given herself for life. It would be hard to find in literature a more unselfish and devoted character than the cast-off but still loving and faithful and forgiving Ruth Gordon, as she appears in the latter part of the story. She will seem to many to be abnormally devoted and self-sacrificing.

The real criticism, however, to which we feel that the book, as a means of moral instruction, is open, is that it is too intense, too terrible. It is questionable whether the reading of such a story will not produce among the young and inexperienced, whose imaginations are vivid and natures sensitive, a tendency to the very evils which the author wishes to see prevented.